1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

855 264 No control is exercised over children in the matter of food. Children eat at all hours, and as much as they like. When hungry they cry for food, sometimes up to the age of ten or more.

855 Parents are excessively indulgent to their children, and adults generally allow them liberties. For instance, small children are allowed to sit beside their parents in a concourse of adults and eat with them. I remember seeing only once a child beaten by its father. The idea that a child should be controlled seems wanting. A child that flies from its angry parents to some relative is not rejected. A Lauan said to me once, "We see white children how still they keep, and think they are to be pitied."

856 861 The people do not believe in educating children. Small children are said to be without minds (*tawa vakayalo*). Bigger children are watery souled (*yalo wai*). It is generally believed that it is useless to teach them anything, and that schools ought to be for big boys, almost young men. To the argument that the education of young children gives the best results in Europe, it is answered that Fijian children are quite different.

861 The education of Fijian children consists therefore in picking up things as they go along by example. The way in which they learn dances is characteristic: they do not join until about the sixteenth year, when they are left to muddle through. Their ignorance is therefore extraordinary and in marked contrast to the greater maturity of the children of the New Georgian group of the Solomon Islands, who, mixing freely in the conversation of their elders and sometimes conducting religious ceremonies in the absence of adults, are consequently early acquainted with many things.

861 603 The Lauan children pick up tales, but tell them most unintelligently. Much depends on the grandmother. Mosese was an exceptional boy in telling tales; the reason given for this was that he was "a boy with a grandmother" (*ngone vakatumbuna*). His grandmother, a lady, used to tell him tales heard from the nobles.

857 868 On the other hand, children pick up practical knowledge very early, because they begin to help their parents—boys, their fathers; girls, their mothers—at an early age, though at their own sweet will, more as a game at first. Gradually this develops into regular and real work till at the age of fifteen or sixteen they are enrolled among the adults as far as work is concerned. One energetic man boasted that he paid taxes at fifteen. Children thus very soon become experts on fishes and plants. When walking about, their chief interest is not the scenery but the food plants they descry. Food is indeed their chief interest, and they define everything in terms of food.

15 Crying is indulged in till a late age, but is more a sign of anger than of grief, especially vicious howling. Tui Tumbou thought Matuku boys

3:Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

854 The infant is petted and encouraged by all his female relatives. When he cries his wishes are usually fulfilled. He becomes accustomed to the presence of people, noise, and light, and under these conditions he falls asleep, wakes, and sucks. As a result, a healthy child does not cry often or long, but is placid, good-natured, and content. He likes attention, and responds to it with a smile. He is spoiled by his grandmother, [857] especially if he is the first born, and he is often played with and carried about by little girls of nine or ten. The growth and 856 development of the child are a matter of interest to his relatives who discuss and make much of his first tooth, his learning to crawl, stand, and walk. If the child is slow in learning to stand he is taken, according to the natives, to the beach where a hole is dug in the sand. He is placed in the hole in standing position and buried up to his chest. The child remains in this position for some time. This is done almost every day until he is able to stand.

854 As the child learns to walk he gradually shows more independence. He spends more time with his relatives apart from his mother and with the children of his own age group. Very early he begins to feel his way into the behavior patterns toward his kin, and the ties between the child and his grandparents grow closer. He learns to call his grandmother by the 854 pet name, *tutu*. His grandparents become a refuge to him, for 603 he knows that they will always welcome him and protect him from the scolding and ill temper of his parents.

Occasionally at this age a child who is the first born goes to live in the house of his paternal grandparents. While we were in Tokalau, little Peni Lawathi, between one and two years of age, lived with his paternal grandparents and their three unmarried daughters. He was a bright responsive child, the first born of his generation. Some relative was always playing or joking with him. He was demanding. He was rarely with his mother or widowed maternal grandmother,

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

When the child reaches the age of about seven his personality is set. The natives say he has "come to his mind." This step in his growth is recognized and marked by the end of the unconstrained association of the sexes, and by the enforcement of the brother-sister tabu.

In Lau, cousins are divided into two categories: parallel cousins and cross cousins. Parallel cousins include those cousins related through one's father and belonging to one's own clan (since clans in Lau are patrilineal). They are classed as one's brothers and sisters. Cross cousins include those related through one's mother and belonging to one's mother's clan. Marriage of a man with his cross cousin, that is the daughter of his mother's brother, or the daughter of his father's sister, is preferred, and he may joke and have sexual intercourse with his female relatives in this category; but marriage with his parallel cousins is tabu, and sexual intercourse with this group as well as with his sister is regarded as incest. To avoid incest, a boy is not allowed to speak to his sister or female parallel cousin and *vice versa* after the age of seven or eight. This is called the brother-sister tabu. Usually before the age of ten or eleven a boy begins to sleep in a men's house belonging to one of his relatives, while his sister remains in the house with her parents until she is married.

Never after the age of seven or eight do the sexes mingle freely. By this time the child has become definitely sex conscious and is aware of the differences between the rôles of men and women in his community. He has witnessed the sex life of adults and adolescents around him, and has seen the pains of birth and death.